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ABSTRACT

Aspects of Native American history and culture as well as issues and concerns of American Indians are presented in the twelve short articles in this reader for adults. Intended for use in an adult basic education/GED program, the reader features simply written stories (for grades 0-3), illustrations, vocabulary lists and student study questions. Three of the articles are quotes from famous chiefs: Sitting Bull of the Sioux, Chief Joseph of the Nez Perce, and Young Chief of the Cayuse. In "Early Memories" a Salish Indian remembers the hot summer night when court officials suddenly seized his brothers and sisters and took them from the care of their aunt and uncle. "Relocation" is concerned with Native American identity in contemporary society as it tells of a young Cherokee's visit to Chicago and his decision not to stay in the big city. An Indian viewpoint on education is presented in "Nanalcok" as an elderly Eskimo learns to read and write in adult education classes. "Indian and Proud" is concerned with the future of American Indians and with their gaining control over their own affairs. "Vision Quest" deals with a young boy's search for spiritual guidance and the medicine powers he receives from his quest. The Puyallup story of creation is told in "How Muskrat Got the Land". Other articles within the reader deal with particular tribal traditions, including Indian food sources, the Suquamish economy, and tribal governments of the Fox Society. (LS)

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NATIVE AMERICAN



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ADULT READER



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RC 011187

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UNITED INDIANS OF ALL TRIBES FOUNDATION

NATIVE AMERICAN ADULT READER I

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NATIVE AMERICAN ADULT READER I

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*See Appendix for further background information.

(Drawings in Chapters 1, 3, 7, and 10 by Roger Fernandez, Klallam)

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I. Oral Traditions

Vocabulary: ground
appointed
produce
placing

Young Chief (Cayuse)

Young Chief of the Cayuse spoke before the signing of a treaty in the valley of Walla Walla in 1855. The treaty took the Cayuse from their land and moved them to the Umatilla Reservation in Oregon.

I WONDER IF THE GROUND HAS ANYTHING TO SAY? I wonder if the ground is listening to what is said? I wonder if the ground would come alive and what is on it? Though I hear what the ground says. The ground says, It is the Great Spirit that placed me here. The Great Spirit tells me to take care of the Indians, to feed them aright. The Great Spirit appointed the roots to feed the Indians on. The water says the same thing. The Great Spirit directs me, Feed the Indians well. The grass says the same thing, Feed the Indians well. The ground, water and grass say, The Great Spirit has given us our names. We have these names and hold these names. The ground says, It was from me man was made. The Great Spirit, in placing men on the earth, desired them to take good care of the ground and to do each other no harm....



Student Questions

I. Oral Tradition

Young Chief - Cayuse

1. Who said: "The Great Spirit tells me to take care of the Indians, to feed them right"?
 - (a) the author
 - (b) the ground
 - (c) the Great Spirit
 - (d) the grass
2. The word "appointed" as used in this speech means:
 - (a) placed in office
 - (b) singled out
 - (c) provided
 - (d) showed
3. This speech was about the signing of a treaty to set up reservations. Do you think the speaker would be for or against signing such a treaty?
4. The Great Spirit gave names to the _____, _____, and _____.
5. According to this speech, the Great Spirit made man from _____.

II. Medicine Power

Vocabulary: sweat
medicine
special
guidance

VISION QUEST

By: Rondina Brown*

Long ago a young Indian boy was seeking his vision of guidance. He first had to get ready for this. He had to go for a sweat bath.

He was then taken to a place where he had to fast for four days. He had no water or food and spent his time praying, seeking his vision.

The boy saw a vision after four days. He saw a large bear who gave him his Indian song and told him how to cure people.

The bear left the boy a bear claw to use as his medicine and to have special powers for healing with spirits. The bear turned into an Indian Medicine Man and then back to a bear.

The boy grew to a man with the power to heal his people.

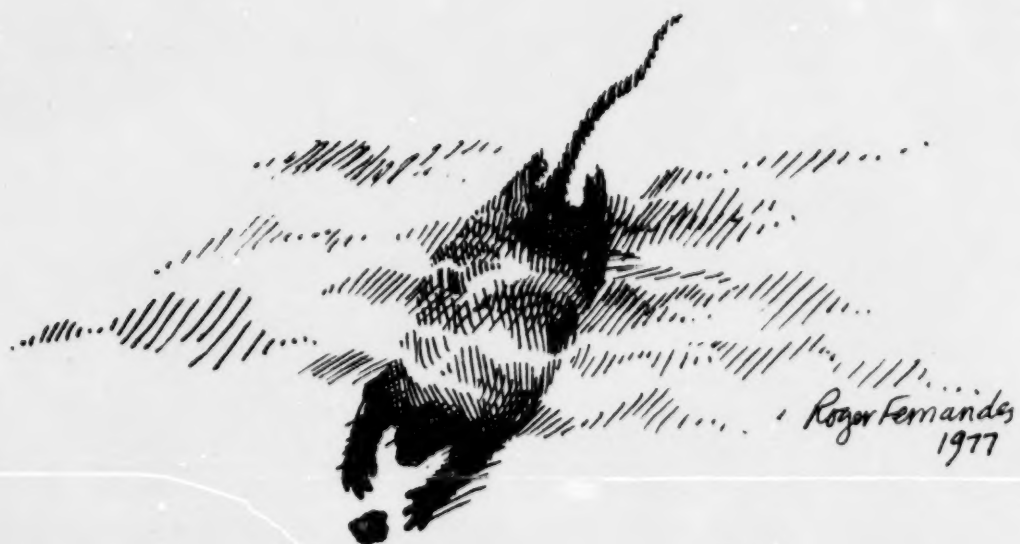
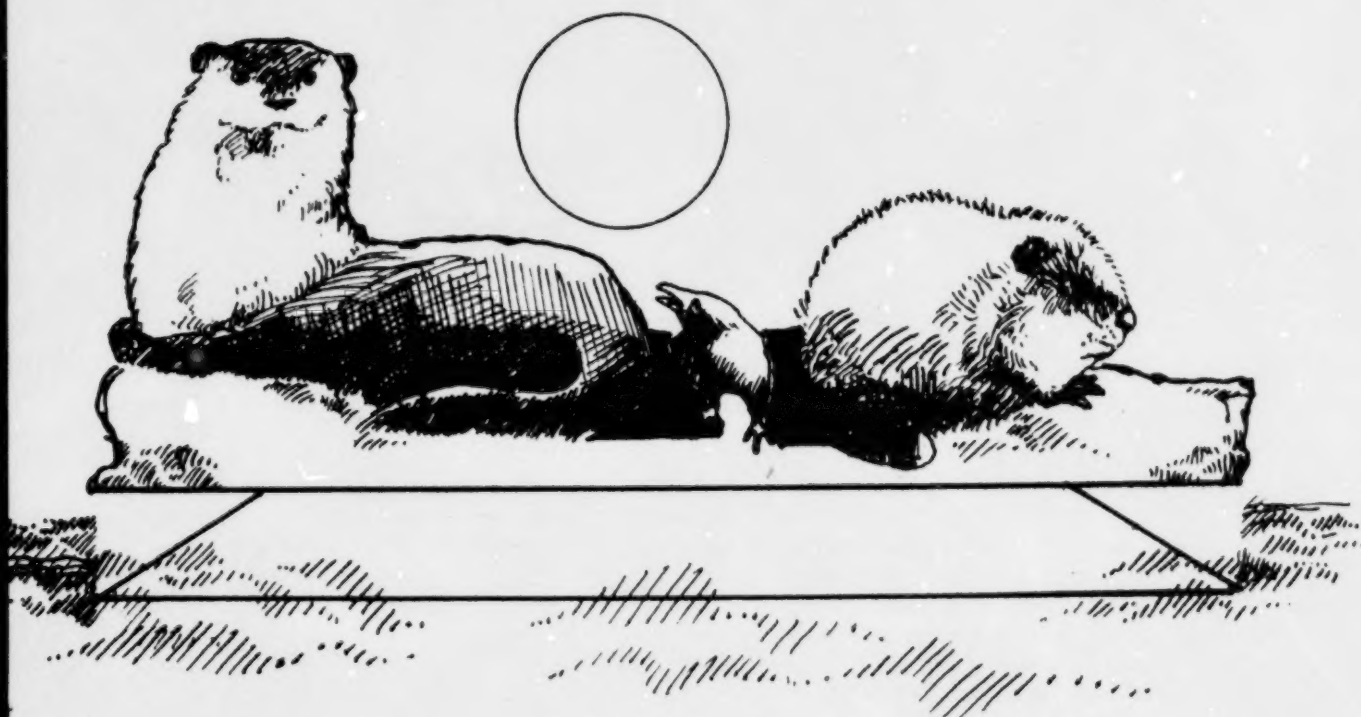


Student Questions

II. Medicine Power

The Vision Quest

1. The main idea of this story is:
 - (a) magic
 - (b) special powers
 - (c) seeking a vision for guidance
 - (d) becoming a medicine man
2. The first thing the boy had to do to seek his vision was:
 - (a) go to a special spot
 - (b) take a sweat bath
 - (c) find a bear
 - (d) not eat or drink
3. As used in this story, the word "fast" means:
 - (a) to go quickly
 - (b) the truth
 - (c) to hold tightly
 - (d) not to eat
4. The vision quest gave the boy power to:
 - (a) heal his people
 - (b) be strong
 - (c) be smart
 - (d) become a bear
5. The boy had a _____ to use as his medicine.



Roger Fernandes
1977

III. Creation

Vocabulary: distance
muskrat
important

How Muskrat Got the Land *

(Puyallup)

It was raining. The little birds, Beaver, Land-otter and the fishes, all the people, wished to get land from below. Beaver went down. He could not get land.

Muskrat was a short distance away. The friends of Muskrat said, "You go and get the land; your brothers want you to do so." Muskrat came. His big friends said, "You try; if you find land below you get it." "Very well," said Muskrat. Muskrat went down.

He was gone a long time. Now! He gets the land. He brings the land up and puts it on the raft. Now, he goes down; he gets land again. He comes back. He spreads the land out upon the raft.

Well! He made this country, all this country, he made it. He was elder brother because he was an important man. "This will be good for the after people," he said.

*Reprinted from: Mythology of Southern Puget Sound, by A.C. Ballard, University of Washington Press.

Student Questions

III. Creation

How the Muskrat Got the Land - Puyallup

1. The main idea of this story is:
 - (a) The muskrat is a hard worker.
 - (b) That animals work together.
 - (c) How the land was made.
 - (d) The great flood.
2. The word, "brothers" in the second paragraph means:
 - (a) All of the muskrats.
 - (b) All living animals.
 - (c) All male muskrats.
 - (d) All male animals.
3. Who made the quote in the last sentence, "this will be good for the after people"?
 - (a) Man.
 - (b) Friends of muskrat.
 - (c) Beaver.
 - (d) Muskrat.
4. In this story, the land was made by:
 - (a) Muskrat.
 - (b) Beaver.
 - (c) God.
 - (d) An important man.
5. From this story we know that the Puyallup tribe thought the muskrat was:
 - (a) Funny.
 - (b) Busy.
 - (c) Important.
 - (d) A good swimmer.

IV. Speeches of Great Chiefs

Chief Joseph - Nez Perce

Vocabulary: country
remember
protect
beautiful

In the hour of his death in 1871, Tu-eka-kas, the father of Chief Joseph of the Nez Perce, reminded his son never to sell the bones of his father. Chief Joseph describes the death.

My father sent for me. I saw he was dying. I took his hand in mine. He said: "My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother." I pressed my father's hand and told him I would protect his grave with my life. My father smiled and passed away to the spirit land.

I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal.



Student Questions

IV. Speeches of Great Chiefs

Chief Joseph - Nez Perce

1. The main idea of this speech is:
 - (a) about signing a treaty.
 - (b) a dying man.
 - (c) a promise to a dying man.
 - (d) becoming a chief.
2. In this article, the son:
 - (a) felt strongly about his promise to his father.
 - (b) just agreed to make the father happy.
 - (c) ignored his father's words.
 - (d) wasn't aware that his father was dying.
3. Chief Joseph took his father's _____.
4. His father told him never to _____ when asked to sign a treaty.
5. The father died:
 - (a) worried
 - (b) in pain
 - (c) at peace
 - (d) slowly
6. Chief Joseph expresses a love for:
 - (a) his father
 - (b) his land
 - (c) his heritage
 - (d) all of the above

V. By This Treaty We Promise
Sitting Bull - Hunkpapa Teton

WHAT TREATY THAT THE WHITES HAVE KEPT HAS THE RED MAN BROKEN? Not one. What treaty that the white man ever made with us have they kept? Not one. When I was a boy the Sioux owned the world; the sun rose and set on their land; they sent ten thousand men to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his land or a penny of his money? Yet, they say I am a thief. What white women, however lonely, was ever captive or insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked for me because my skin is red? Because I am a Sioux; because I was born where my father lived; because I would die for my people and my country?



Student Questions

V. By This Treaty We Promise

Sitting Bull - Hunkpapa Sioux

1. The main idea of this speech is:
 - (a) to tell of Sioux life
 - (b) about treaties
 - (c) the honor of Sitting Bull
 - (d) about broken treaties
2. Sitting Bull said that when he was a boy:
 - (a) he was told he would be a leader
 - (b) the Sioux were powerful
 - (c) the white men were friendly
 - (d) the warriors were brave
3. The white man said Sitting Bull was a bad Indian because:
 - (a) he was a drunk
 - (b) he beat his wives
 - (c) he broke laws
 - (d) he was proud of being Sioux
4. Sitting Bull said that treaties had been kept by white men:
 - (a) all of the time
 - (b) some of the time
 - (c) not at all
 - (d) just like the Indians
5. Sitting Bull's feelings for his own people was that of:
 - (a) pride
 - (b) pity
 - (c) weakness
 - (d) anger

VI. Tribal Government

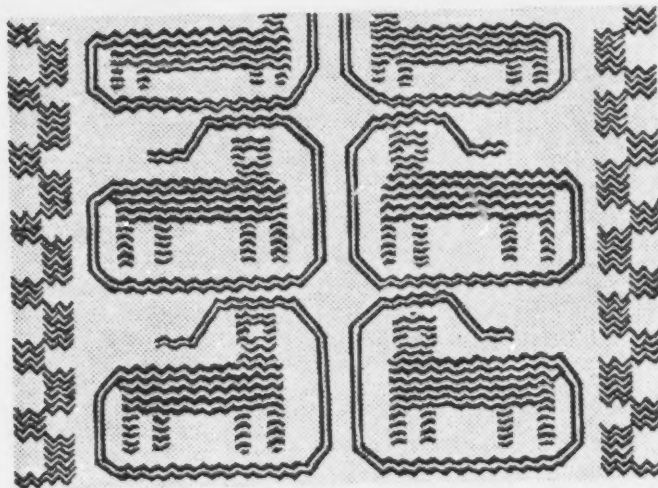
Fox Chiefs

Vocabulary: ceremonial
religious
rituals

There were three main leaders in the Fox society: the "peace" chief, the war leader, and the ceremonial leader. The "peace" leader stayed in his position for life. When he died, one of his relatives (in the Bear clan), became "peace" chief.

The war leader only got his place through a vision and only for one battle.

The ceremonial leader was anyone who knew the many religious rituals of the Fox.



Student Questions

VI. Tribal Government

Fox Chiefs

1. List the three kinds of leaders that the Fox tribe had:
 - a.
 - b.
 - c.
2. How was the "peace" chief chosen?
 - a. for bravery
 - b. from strongest in tribe
 - c. the oldest man in the tribe
 - d. for life from the Bear clan
3. How long did the war leader serve?
 - a. only through one battle
 - b. for life
 - c. a year
4. The ceremonial leader according to this article, had to:
 - a. fight bravely in one battle
 - b. belong to the Bear clan
 - c. know the religious rituals
 - d. have a vision
5. The war leader got his place by:
 - a. fighting bravely in one battle
 - b. belonging to the Bear clan
 - c. knowing the religious rituals
 - d. having a vision



VII. Native American Identity in Contemporary Society

What It Means To Survive

Vocabulary: parents
daydreaming
remember
uniform
hospital
seizure

EARLY MEMORIES*

By: Edmund Park (Salish)

My memory goes back to when I was about two or three years old.

There were thirteen living in our log cabin. I lived with my step-parents, who were really my uncle and aunt. I always knew they were not my real parents.

All the time I knew my uncle, there was something wrong with his leg and he had to walk around with crutches. His leg was dead and maggots had set in. I can remember that he used to pour alcohol on his leg and the maggots would come out. It was like that for a long time.

One day people with white uniforms came to our cabin and said my uncle had to go to the hospital. He would have to have his leg cut off. When the doctor told him the leg had to come off, he said, "No, I'd rather die as a whole man than be half a man", and he ran into the woods. They looked for him for a long time.

Shortly after that, on a hot summer night, the police came and started grabbing at my step-brothers and sisters. They put them screaming and crying into the police car. Out of fear I ran into the house. My older step-sister put me in the dirty-clothes box and told me to be quiet no matter what. Then she put clothes on top of me. I couldn't figure out what was going on and I soon passed out from lack of air. The clothes hamper must have tipped over and I fell out into the air and woke up.

The courts had drawn up a court order for our family's seizure based on the fact that my step-parents were using the welfare money to buy alcohol (even though he was using it to help his bad leg). Later my step-parents told me I wasn't safe there anymore, so I was brought to Seattle by my next step-parents, who were also related to me.

Today, I sit and dream about those early days; the bushes; the fields; the hot summer days; the people who I remember as my first family.

Student Questions

VII. Native American Identity in Contemporary Society

Early Memories

1. The author meant that it wasn't "safe" for him to live with his first "step-parents" because:
 - (a) they were in a war area
 - (b) he might smother in the dirty clothes box
 - (c) the welfare money had run out
 - (d) the court would put him with an unknown family
2. What is the main reason that the author told about his uncle's infected leg?
 - (a) It was part of his memory.
 - (b) To show how poor they were
 - (c) To show that welfare did not have a good basis for their seizure.
 - (d) To explain why his uncle ran into the woods.
3. What is the climax (high point of interest) in this story?
 - (a) When the author hid in the dirty-clothes box.
 - (b) When his uncle ran into the woods.
 - (c) When the police grabbed his brothers and sisters.
 - (d) When the author went to Seattle to live.
4. From his early life, how do you think the author will handle future problems?
 - (a) He'll hide.
 - (b) He'll work it out.
 - (c) He'll try to find a policeman to solve his problems.
 - (d) He'll try to get rich so he can have more things.

VIII. Cultures in Conflict

Vocabulary: restaurant
apartment
Oklahoma
relocation

RELOCATION*

By Reverend Watt Spade
(Cherokee)

One time I went up there to Chicago where my brother, Rabbit, lives. He was right there when I got off the bus.

My brother and I decided to eat at a place called Wally's Bar over near where he lives at Fullerton and Green. There were a lot of people in that place and they were all very friendly. They all seemed to know my brother, too, but they called him "Indian Joe." I hadn't ever heard him called that.

Rabbit told me he didn't have any place where I could stay. He had an apartment, but they'd had a fire there a few days before. We went over to look at it, and I guess he hadn't been there for a few days, because there was a letter from momma on the stairs right where you come in. The whole place smelled like charcoal and burnt furniture.

We went back to that place where they all called Rabbit "Indian Joe" and I told him about the news from home. Then he told me all about the city and about Chicago Rawhide, where he works. Finally, I said I didn't think I was ready to settle down there just yet. We went back to the bus station and waited around for the bus back to Oklahoma. There were a couple of Indian guys there, and they were telling this story. They said the government wanted to put a man on the moon and it could be done all right, but nobody knew how to get the guy home again after he landed on the moon. These guys said all the government had to do was put an Indian in that rocket ship and tell him he was being relocated and then, after he got to the moon, that Indian would find his own way home again; and the government wouldn't have to figure that part out at all.

Rabbit and I sure liked that story. I wonder what ever happened to those two Indian guys.

Reprinted from Cherokee Stories, by Rev. Watt Spade and Willard Walker, Wesleyan University, Middleton, Connecticut.

Student Questions

VIII. Cultures in Conflict

Relocation - Cherokee

1. The main purpose of this story is to:
 - (a) Tell a funny story
 - (b) Show life in Chicago
 - (c) Show the city life of an Indian
 - (d) Show that relocation didn't work.
2. Why did the author tell about his brother being called "Indian Joe"?
 - (a) So the reader would know all the names he went by.
 - (b) It was part of what was happening.
 - (c) To show how people made fun of his being Indian.
 - (d) To show that his brother led a different life now.
3. From the way the author tells about his visit with his brother, we know that:
 - (a) He liked city life.
 - (b) He thought a lot of the things were pretty silly.
 - (c) He was glad to see his brother fit into city life.
 - (d) The city was a friendly place to live.
4. From the way the author talks about his brother's life, we know that his brother:
 - (a) Had lost his self-respect.
 - (b) Had lots of friends
 - (c) Was a hard worker
 - (d) Enjoyed the city.

5. Why did the author tell about the two guys at the bus station at the end of the story?

- (a) It was funny.
- (b) It showed that Indians prefer to work near their own home.
- (c) It was part of what happened.
- (d) They were friends of his brother.

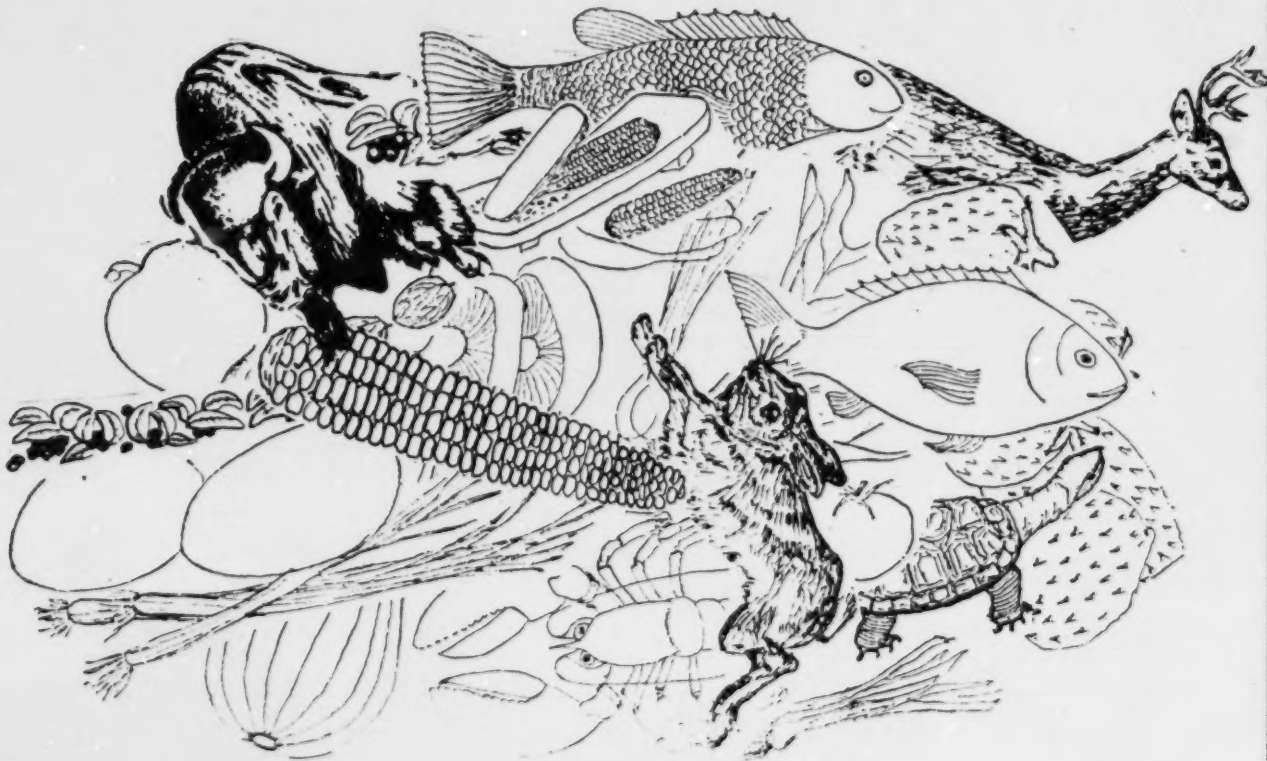
IX. Native American Foods

Vocabulary: herbs
cleaned
bladder

INDIAN FOOD

The western Indians knew about the matter of good food. They used herbs from onions to oregano to make their stews and soups taste better. The vegetables, meat or fish were blended with the herbs and were cooked in a cleaned animal bladder to keep the flavor.

The Indians used a lot of berries and fruits. They dried them to use during the winter. They had teas and fruit drinks sweetened with honey. They used many kinds of foods and fixed them in many ways.



Student Questions

IX. Native American Food

Indian Food

1. In this article, to make their food taste better western Indians used:
 - (a) spices
 - (b) herbs
 - (c) juices
 - (d) peppers
2. To keep the flavor in while the food cooked, they used:
 - (a) ovens
 - (b) clay pots
 - (c) cleaned animal bladders
 - (d) covered kettles
3. The foods of western Indians were:
 - (a) many
 - (b) few
 - (c) mostly meat
 - (d) hard to get
4. The foods of western Indians were:
 - (a) dull
 - (b) the same
 - (c) tasty
 - (d) limited
5. This article says that the western Indians were:
 - (a) bad cooks
 - (b) good cooks
 - (c) warlike
 - (d) peaceful

X. Traditions: Past and Present

Early Suquamish Economy

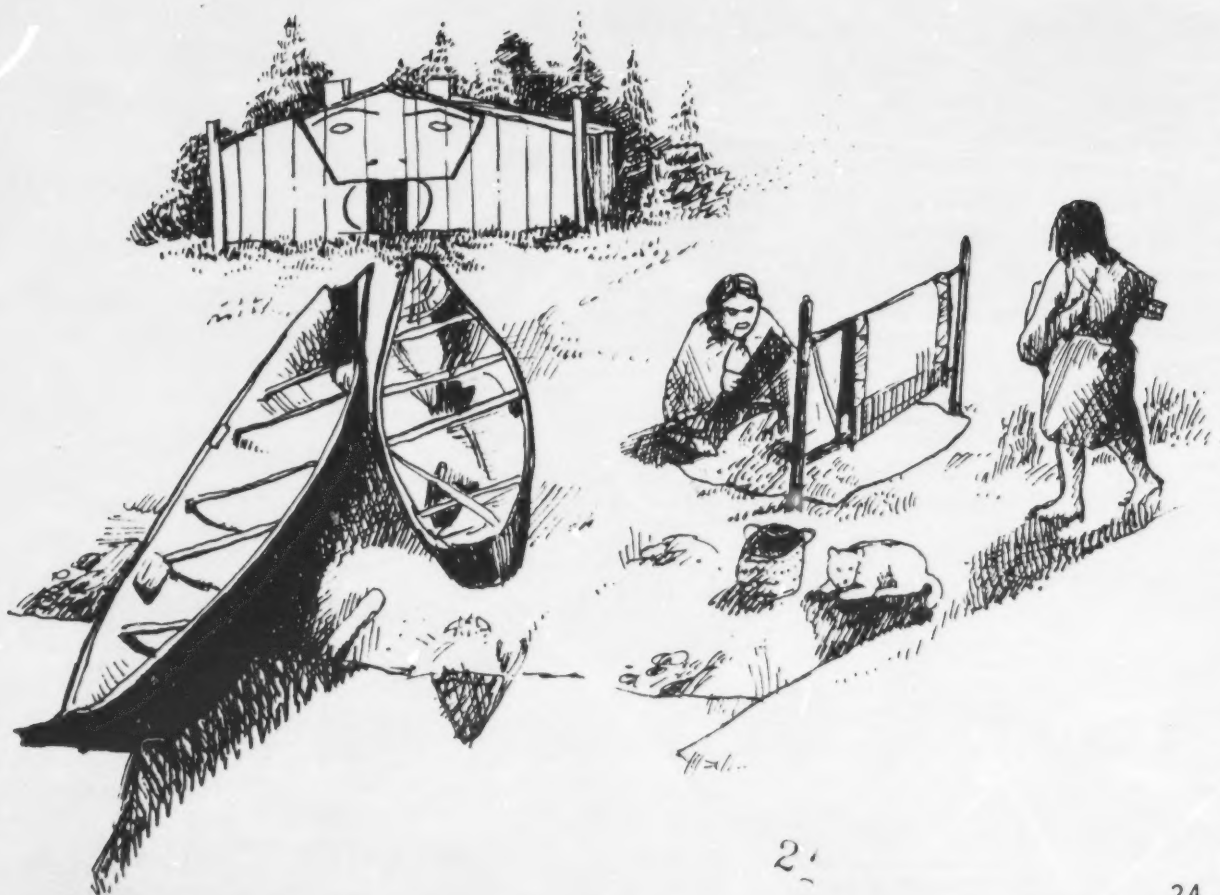
Vocabulary: shelter
weather
village

Long ago, before there was a city of Seattle, the Suquamish tribe and Chief Sealth lived in a village near the water.

The whole tribe felt very close to Mother Earth.

They fished and hunted.

Many animals lived in the forest.



X. Traditions: Past and Present

EARLY SUQUAMISH ECONOMY

Cedarbark and mountain goat hair were used together to make clothing.

The people got many things from the animals. They tanned hides for clothing. Furs were used for shelter and warmth in cold weather.



Student Questions

X. Traditions: Past and Present

Early Suquamish Economy

1. In this story, the Suquamish people were:
 - (a) farmers
 - (b) warriors
 - (c) fisherman and hunters
 - (d) poor
2. The leader of the Suquamish was _____.
3. Clothing was made from _____, _____, and _____.
4. For the Suquamish life, animals were:
 - (a) sacred
 - (b) scarce
 - (c) important
 - (d) minor
5. Furs were used for warmth and:
 - (a) shelter
 - (b) to be pretty
 - (c) chiefs
 - (d) bedding

XI. Education: A Native American Viewpoint

NANALOOK - Eskimo

Vocabulary: decide
Nanalook
village
walk
laugh
everything



1. Nanalook is an old man who lives in our village. He wants to learn to read and write. He decides to go to school.

With permission granted from the University of Alaska,
Anchorage, Division of Community Services and Continuing
Education, Adult Literacy Laboratory.

XI. Education

NANALOOK - Eskimo



The children go back to school on Monday. Nanalook is going with them. He is going to learn to read and write. It is fun to walk with the children. Our school is high up on the hill. It is a long walk, but the old man is happy.

XI. Education

NANALOOK - Eskimo



The chairs are just right for the children. The chairs are too small for Nanalook. The children laugh at him in the small chair. Nanalook is not happy in school. Some men and women of the village go to school at night. Nanalook decides to go with them.

XI. Education

NANALOOK - Eskimo



Nanalog goes to school at night. He decides it is the right place and right time. School is fun. Nanalog likes to learn in this place. By spring he will know everything! He will read and write and do some math too. The old man is happy. Soon he will write many stories. The people in the village like his stories.

Student Questions

XI. Education: A Native American Viewpoint

Nanalog (Eskimo)

1. The main idea of this story is:
 - (a) adults feel most comfortable learning with other adults
 - (b) Alaskan schooling
 - (c) the meanness of children
 - (d) the old man
2. Nanalog wanted to go to school to learn to _____ and _____.
3. Nanalog did not like school with the children because:
 - (a) it was too hard
 - (b) he did not fit in
 - (c) it was too far
 - (d) he worked in the day
4. At night school, Nanalog felt:
 - (a) unhappy
 - (b) shy
 - (c) dumb
 - (d) smart
5. Why did the author tell about Nanalog going to school with the children?
 - (a) because it happened
 - (b) to show how much Nanalog wanted to learn
 - (c) to make the story better
 - (d) because he had grandchildren

XII. The Future

Indian and Proud

Vocabulary: future
culture
numbers
history
something
learning

What about Indians in the future? What will happen to them? Some people say they will just die out or mix in with all the other people. Some say that is not so. There are more Indians all the time, they are growing in numbers.

More and more Indians want to know about their culture. They are learning about their tribe and its history. They go to pow-wows. They are proud to be Indian.

Indians are shaping their own future. They have their own law courts. They run their own schools. They are becoming what they want to be.



Student Questions

XII. The Future

Indian and Proud

1. The main idea of this article is:
 - (a) Indian education
 - (b) keeping Indian cultures
 - (c) Indians are shaping their own future.
 - (d) the future of Indians depends on new laws
2. In this article, on the subject of the future most people:
 - (a) agree
 - (b) have different ideas
 - (c) don't care
 - (d) don't think about it
3. In this article, the future of Indians can be stronger if Indian people:
 - (a) learn about their culture
 - (b) go to Indian events
 - (c) become educated in what they can do best
 - (d) all of the above
4. The word "proud" as used in this article means:
 - (a) showing off
 - (b) feeling good about yourself
 - (c) bragging
 - (d) ready to fight
5. The number of Indians in America is:
 - (a) getting smaller
 - (b) unknown
 - (c) growing
 - (d) the same as a hundred years ago

APPENDIX

CHAPTERS

1. Young Chief of the Cayuse spoke before the signing of a treaty in the valley of Walla Walla in 1885. The treaty took the Cayuse from their land and moved them to the Umatilla Reservation in Oregon.
3. **Puyallup - An important Salish tribe originally settled on the Puyallup River and Commencement Bay on Puget Sound, Washington. In 1854, they were moved to a reservation near Tacoma, Washington.
4. Chief Joseph was the leader of the Nez Perce in northeast Oregon and Idaho in the mid 1800's. He was famous for his war skills. He was finally captured and after many years, sent to the Colville Reservation in Washington state.
5. *Sitting Bull was a famous Sioux warrior and tribal leader of the Hunkpapa Teton division in the 1800's. He was most known for his success in organizing and sacred visions.
6. The Fox tribe lived in the area of the Great Lakes when whitemen first met them. They were known for their many wars against whites and Indians.
8. After World War II, the BIA tried to get reservation Indians to take jobs in the big cities. This was often far away from their homes. It is not done as much today. It is thought that self-support is better.
10. *The Suquamish are a Salish division who live on the west side of Puget Sound in the state of Washington. The city of Seattle was named after their chief.

Student Authors

Chapter 2

Rondina Brown - *Vision Quest*



Rondina Brown is Mandan, Gros Ventre and Sioux. Besides Washington, she also has lived in Montana and South Dakota. She attended a BIA boarding school in South Dakota. She likes to read and would like to eventually become a licensed practical nurse. She is presently studying at Seattle Central Community College.

Chapter 7

Edmund Park - *Early Memories*



Edmund Park is a Canadian Indian who was born in Honolulu, Hawaii. His father is Korean. He goes fishing each year in the Fraser River near his mother's reservation. He is not married and would like to enter post office work or become a diesel engine mechanic. He enjoys working on cars and practicing Karate. He is presently enrolled in Renton Vocational School.